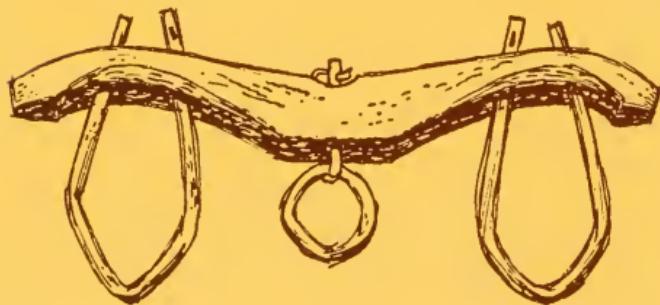


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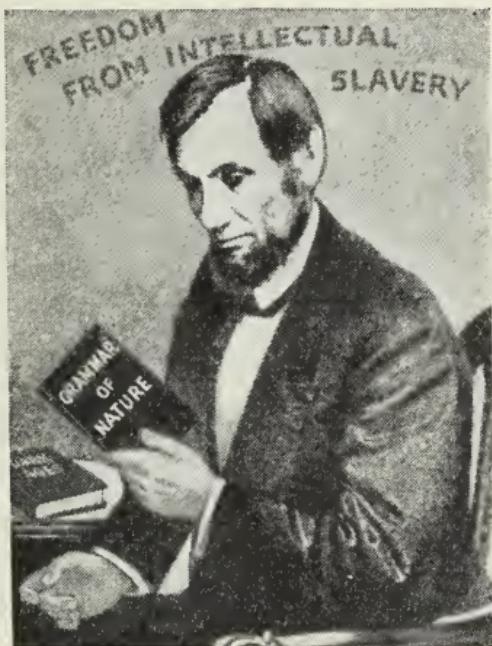
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A + B = C

Universal Formula



GRAMMAR OF NATURE

OR KEY TO

the Master's Mind

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THE MIND A PRECISION INSTRUMENT

Remembrance is a habit of accuracy; forgetfulness a habit of carelessness. Any study, schooling or training that fails to accomplish exactness is not only a waste of effort, but a detriment to future achievement.

Only a few people in the world's history have sufficiently appreciated this fact and by constant habits of intellectual precision have multiplied their mental power a hundredfold or more, making themselves masters of men and rulers of destiny.

Set your ambition upon mental precision and think it the saddest loss when you have to waste your time trying to do a thing over better. If it isn't worth remembering, do not listen to it over the radio; do not read it in the papers or frivolous literature; eliminate it from your mind. If you wish to remember it, accept it into your mind by associating it with a remembered fact. This forms a new concept and accomplishes a precision act which will automatically register in your mind and become a definite part of your intelligence.

Life ushers in two problems, or a problem within a problem—to put intelligence into the mind, and to keep motion in the body—so while fabricating your mind into an instrument of precision do not neglect to insure your health by training your

bowels, for if neglected they will become inert, fail to eliminate and eventually throw the mental wheels out of gear.

An understanding of the fundamental principles herein set forth will multiply your intelligence many fold. Your ability to apply them will add to your power among men. You hold the key to the Master's Mind.

THE UNIVERSAL FORMULA

To Him who in the love of Nature holds communion with her vibrant forms, she speaks a sensible language, and to me she said:

This is my formula:

$$A + B = C$$

By which all things were made that are made, and by the application of which all things that are known will be known.

A is my substance, B my handiwork, and C the finished product. BY PUTTING TWO TOGETHER I ALWAYS MAKE ANOTHER, so you see, THE WHOLE INHERES IN EVERY PART, and NO PART CAN BE GREATER THAN THE WHOLE.

There are but THREE KEYS TO THE HUMAN MIND, so I must instruct you through your IMPULSES, your PREJUDICES or your INTELLIGENCE. Your difficulty lies not in how to solve My problems, but in how to propound My problems that are to be solved.

Your mind being confused by the intricacies of minor relations, I sent Euclid to teach you the arithmetic of things. He gave you mathematical demonstrations, but you failed to grasp the significance that the LAW OF ELIMINATION applied to your everyday problems of life the same as to your mathematical calculations.

Some two thousand years later Lincoln picked up My keys and was unlocking the political shackles of bondage when the assassin's bullet cut him down. Again sixty years later, you perceive the unusual power behind Lincoln's antics and rush into literature with a tribute so profound that none could understand.

Well! Lincoln's Momentum was a cold trail, but after years of wandering it led you to My trysting place, so here is My hand of welcome and the Grammar of Nature. A new epoch in civilization awaits your translation and now, I bid you good-bye and Good Will.

THE GRAMMAR OF NATURE

$$\begin{array}{ccc} A & + & B \\ \text{Intelligence} & + & \text{Freedom of Movement} \end{array} = \begin{array}{c} C \\ \text{Destiny} \\ (\text{Our}) \end{array}$$

The subject of nature through vibration is predicated upon the sensory nerves, and through the process of generation or mentalization becomes the subject of our freedom of movement and then finds

expression or predication through our motor nerves. When we do not have freedom of movement we do not have happiness, and anything that interferes with our freedom of movement destroys our happiness by keeping our body from predicating the subject in our mind.

Intelligence and Freedom of Movement are the birthright to the animal kingdom and preordain or predicate its destiny. They are the tools or instruments by means of which it functions. Intelligence and freedom of movement are the associates which give us impulse to do, and all our doings are efforts to increase our intelligence and freedom of movement. All labor consists in an intellectual effort to put (or release) motion into material in such a manner that it can be substituted to multiply or increase our freedom of movement.

The more intelligence we have, the more freedom of movement we can exercise, and the more freedom of movement we exercise the more intelligence we will gain. No matter where you go, this is what you find. Your neighbor is using his freedom of movement to gain more intelligence, or using his intelligence to conserve or multiply freedom of movement, or both, and this is our prayer:

Nature! Mother of all, What we have is of Thee, Accept our thanks and instruct us that we may learn to do Thy will.

MENTAL ANALYSIS

Having devoted some study to phrenology, psychology and metaphysics, with gratitude to each and partiality to neither, my analysis will necessarily be composite, and may, I hope, stand superior to either.

$$A + B = C$$

This formula or diagram is symbolic and used for the purpose of illustrating associations and relations. A and B will always represent the associates and C the relation. All things that are made were made by associations, and all things that are known are known by their relation to their associates.

Our knowledge of being embraces three separate planes of existence:

materialization—personification—and
mentalization.

Extending this formula on the inanimate or physical plane we get materialization as

$$\begin{array}{rcccl} A & + & B & = & C \\ \text{Substance} & + & \text{Handiwork} & = & \text{Finished Product} \\ \text{Wood} & + & \text{Workshop} & = & \text{Chair (house, wagon,} \\ & & & & \text{etc.)} \end{array}$$

Extending the formula on the animate or human plane we get personification, relation or relationship as:

$$\begin{array}{ccc} A & + & B \\ \text{Father} & + & \text{Mother} \end{array} = \begin{array}{c} C \\ \text{Son, Daughter, etc.} \end{array}$$

Extending the formula on the mental plane we get knowledge or revelation as:

$$\begin{array}{ccc} A & + & B \\ \text{Similarity} & + & \text{Difference} \end{array} = \begin{array}{c} C \\ \text{Concept} \end{array}$$

Now concept is the unit measure of intelligence or the beginning of Revelation. The mental concept is always formed in this manner:

Either objectively through the senses or subjectively through memory two associates or objects are mirrored upon the mind, there is a flash of recognition, the mind in comparing their likeness detects a difference, and this relation or difference is then stored in the mind as a concept. It is the beginning of knowledge. Difference and comparison can only be between two things at a time, so all knowledge is built upon just two associates. Similarities can pass through the human mind for thousands of years and there is no new concept, but the moment a difference is detected a new relation is born and adds to the store of knowledge.

Having found the key to the human mind it was yet a matter of years before the proper association, the comparison, the difference, the vibration of recognition, the new relation perceived and the key to the human mind (by the law of Creation or Sequence of Life) became the formula to the Universe: the Key to the Master's Mind which gives us access to His Intellectual Tool Box.

THE FORMULA OF CREATION, SEQUENCE OF MINOR RELATIONS AND RELATIVITY

$$\begin{array}{rcl} A & + & B = C \\ \text{Associate} & + & \text{Associate} = \text{Relation} \\ \text{Adam} & + & \text{Eve} = \text{Children (Cain, Abel,} \\ & & \text{Seth, sons and daughters)} \\ A + B = C & \text{(Major Relation)} \\ B + C = D & \text{(Minor Relation)} \\ C + D = E & \text{“ “} \\ D + E = F \text{ etc.} & \text{“ “} \end{array}$$

In the first equation it is seen that C is equal to the whole of A plus B, so we will call C the major relation.

In the second equation it is seen that D is not the sum of A plus B, but a complication and regardless of whether it is more or less, we will call it a minor (distant, subordinate) relation.

The relation of D, to A and B is not a problem that can be solved by the human mind but two problems, or a problem within a problem, and as the mind is not a dual instrument it cannot solve two problems at the same time. We cannot open a box within a box, but must remove it from the inside before it can be opened. A single problem is a perplexity, but two problems make for confusion. Two relations are not born at one time and

two relations cannot be solved at one time. All minor relations involve two or more families and their parentage must be determined before the problem of their identification can be solved. Euclid taught the proper procedure in complications of this nature was to *eliminate* the "unknown quantities" until only one remained in the equation.

Euclid's logic was based upon the noun and gives us the arithmetic or mathematics of things. My logic is based upon the verb and gives us the grammar or doings of things. He spoke of "unknown quantities" which was confusing to a mind working psychologically through associates and relations. Substantially it matters little whether we call it a "third unknown quantity" or a "minor relation" since the procedure in either case is to eliminate it from the equation. Euclid taught a method of procedure that leads to solution or predicate. I teach a method of procedure that leads to compounding or subject.

Lincoln's arguments are remarkable for his adroitness in eliminating the "Euclidian third or unknown quantity" in his clarifications, or slipping it in whenever he wished to confuse his opponents. This "ring generalship" is what I have designated as his "Elliptical Momentum." If he had comprehended the full significance of the law of elimination, he would have used "straight" or "perpendicular" momentum and each opponent would have suffered a "knockout blow" when told to clearly state his proposition in one problem, instead of two or more.

If A and B are picking up chips and A is all the time dropping them, it is clear that B cannot finish the task until A has no more chips to drop. Likewise you cannot solve a problem or win a debate until after all the minor relations (subordinate clauses) have been eliminated so that the actual associates will stand revealed. If your opponent cannot state his problem, how can you hope to solve it? Better teach him to state the problem, then solution will be easy.

WHEN WE INTRODUCE THE THIRD ASSOCIATE IN THE SUBJECT WE OBTAIN A MINOR RELATION IN THE PREDICATE AND THIS GIVES US A SOPHISM INSTEAD OF A TRUISM FOR OUR SOLUTION.

If this axiom stands the test of time, as I believe it will, it is the greatest blow that agnostic has ever struck in the history of mankind, and the clearest light that man has ever given to guide his fellow man. There is a slight divergence between the English grammar and Nature's grammar which I am endeavoring to exemplify by the formula. In the English grammar the verb is a part of the predicate and helps make the effect. Under the formula the first associate is usually the noun or substantive, the second associate the verb, or verbal noun; these acting together form the subject or cause, and what follows the equality is the effect or predicate. When you add the third associate in the formula, if a substantive, it gives you TWO CAUSES of action, and if a verb, it gives TWO MODES of action, both of which necessitate a

subordinate predicate, and in lieu of such subordinate in the predicate you have the sophism which is true in part but not as a whole.

Accepting sophisms for truisms constitute the intellectual mistakes of mankind and most of it comes from failure to eliminate the third associate (or Devil) from our daily problems, and it matters not whether that third associate appears with A and B as a premise in our formula, is included in a sequence, or masquerades as a simple negative. There are no negative laws because all negatives involve a minor relation and must be treated as such. *A negative predicates the lack of complete information.*

A THIRD ASSOCIATE, A MINOR RELATION, OR A NEGATIVE CONSTITUTE A PROBLEM WITHIN A PROBLEM AND RENDER YOUR PROBLEM UNSOLVABLE UNTIL THEY ARE ELIMINATED.

For example, if you have two men and one woman for subject (or associates) and a son for predicate (or relation) how can you solve the problem of the son's parentage? You are not going to solve it. Nature never worked that way. Your problem is wrongfully propounded. There is no solution. If you eliminate the woman you destroy the problem. If you eliminate one of the men a solution is easy but it applies to a different problem, wherein there were only two associates.

The intellectual world is now in a very chaotic state of uncertainty and innovations are coming. Count Tolstoy pointed to America and I hand you

the UNIVERSAL FORMULA. Will you use it now, or in the centuries to come? Are we on the way to Babel or back to the Grecian Academy? Now that we know the power for good or evil that lies in the "third associate" or "minor relation," will intelligence free, or impulse and prejudice continue to enslave our future? Shall we continue to waste our time and intelligence in useless efforts to solve or work the problems of the past which were wrongfully propounded, or will we avail ourselves of this new concept and so propound our problems in the future that solution will be predicated?

BIOLOGY

A + B = C
Substance + Motion = Creation or Intelligence
(formula).

There are three primordial elements in the universe—substance, motion, and intelligence—one for each plane of existence and each is known by two characteristics indicating two associates used to form its concept. Substance occupies space and has position, motion moves and organizes, intelligence is order and system. These three primordial elements compose the universe and all created things therein contain some trace of each of these primordial elements, the preponderence of the primordial element determining the plane of its existence—material, vital or intellectual. Substance

and motion are the associates, cause or subject, and intelligence the relation, effect or predicate.

Take a bowl of water and tap the edge lightly. You see little circles forming from edge to center, from which run radii, giving it a spiderweb appearance. The little nucleus in the center is nature's primitive brain, created by the association of substance and motion.

Substance occupies space; motion has no home; and intelligence only a temporary abode. Whenever motion associates or attaches to substance similar to a parasite there is a vibration; a kind of struggle, contraction, (resistance); then an expansion, (submission or acceptance). Vibration begins to organize the substance and control the motion, creating a more suitable home or residence for intelligence and raising its plane of existence. Vibration will develop the circles, radii and nucleus into body, skeleton, muscles, arteries, veins, nerves and brain; highways and byways of inter-communication for our functional organization. When vibration or intelligence is no longer able to keep these highways and byways open, our functions will be obstructed and motion will desert our substance until there arises such a distribution of our primordial elements that we, or what we know as life, ceases to exist.

VIBRATION

A + B = C
Contraction + Relaxation = Vibration

Vibration is more than motion. It is motion and substance combined with intelligence which always accompanies it. Without substance there would be nothing to vibrate, and without motion it could not move. Without intelligence there would be no reason to vibrate. In reality vibration can be divided into two associates of which the first is contraction when meeting substance, and the second expansion or relaxation when taking on motion. While always accompanied by intelligence, intelligence as yet remains intangible. Vibration is the messenger of substance, the herald of intelligence and the connecting link between matter and mind. All the functions of the human organism are carried on by means of vibration, therefore, contraction + relaxation = metabolism. The higher the organization the greater the demand for vibration until in ourselves the lungs and heart, the two organs most essential to life, might easily be mistaken for vibrators.

Geological, mineral or inorganic matter is mostly substance and shows little evidence of vibration, the nucleus often remaining indistinguishable unless it be through polarity.

Botanical or vegetable matter contains more motion and is known as organic substance on account of its systematically arranged structure formed by vibration; the distinguishability of the

nucleus and the systematically selected and organized substance composing the entity. With the distinguishability of the nucleus and the increase of motion, also came organs of reproduction or life.

Zoological, or animal organisms are the next highest order, possessing most motion, the nucleus being easily distinguishable as the solar plexus from which the substantive part of the organization is nourished, formed and poised. With this order we get freedom of movement and higher intelligence, there being such an increase of motion one of the ganglia attains a high state of development and becomes recognizable as governing the motions of the organism as by remote control. The plane of progression is from mineral kingdom to vegetable to animal; the vegetable subsisting upon the mineral and the animal upon the vegetable.

Eliminating the hypothetical biology and recognizing the formula of creation it is apparent that the solar plexus controls the substantive or arithmetical part of our organization, being supplemented by the stomach, liver, heart, lungs, bowels, and other organs of digestion, while the cerebellum supplemented by the cerebrum with its functions of intelligence, psychological, phrenological or as your own theory may interpret, controls the motive or grammatical part of our organization.

Mr. Anatomist, Mr. Physiologist, Mr. Physician —you might as well deny the necessity of having a father and mother as to slight or overlook the importance of the solar plexus by giving more prominence to the brain and central nervous sys-

tem (subjective mind?) than you do to the sympathetic (objective mind?), for the substantive part of your organization is carried on through the latter and the motive part through the former and you could not get along without both associating together.

Wherein lies the concept for the superiority of human intelligence? Does not all our intelligence come by vibration through the senses? Do not some of the lower animals have one or more of the five senses much more highly developed than we? The senses are arithmetical, and carry their adjective notations of nature's predicate directly to the objective mind, and therein lies the "similarity" of perception for the entire animal kingdom. Mankind has risen in intellectual superiority by virtue of a more proficient use of the subjective mind, which is a part of his generation and transforms nature's predicate into his own ego, giving him the grammar or how to do, and making it the subject of his own freedom of movement. This "difference" predicates the supremacy of mankind.

Curiosity + Elimination = Education. Curiosity instinctively mirrors upon the objective mind. Elimination (our process of solution or reason) takes place in the subjective mind. The power to eliminate is the power to think. Elimination is the approach to learning. Three associates in the subject give a sophism in the predicate. Only elimination can reduce a sophism to a truism. Addition could only add to confusion. The power to eliminate predicates the power to educate or to become domesticated.

THE *Key* to the Master's Mind

THE CO
A +
SIMILARITY + DIFF
Mental Unit of Knowledge
"THE GREATEST ANALYSIS IN

ARITHMETIC
OBJECTIVE MIND
ADJECTIVE → HOW
SIMILARITY
NOUN + VERB = IDEA
A + B = C
SUBSTANCE + MOTION = CREATION
ADVERB → WHY
DIFFERENCE
SUBJECTIVE MIND
GRAMMAR
UNPREDICTABLE

Behold!

• • • THE GRAMMAR OR LANGUAGE
FUNDAMENTAL PRINCIPLES UPON WHICH
HAS BEEN

CONCEPT

= C

ERENCE = CONCEPT

• How it is Formed

THE HISTORY OF MANKIND!"

stance, similarity, Subject and Order but no System or Predicate
Unproven Prophecy, Unproven Accomplishment

ORDER

METHOD

Motion, Difference, Organization but
Position or Subject, Scale, Deductions

and his Intellectual Tool Box

SUBSTANCE + HANDIWORK = FINISHED PRODUCT

SUBSTANCE + MOTION = CREATION

SIMILARITY + DIFFERENCE = CONCEPT

IMPULSE + PREJUDICE = INTELLIGENCE (OUR)

SUBJECT + PREDICATE

A + B = C

GENESIS + REVELATION

TO SUBJECT OR LEARN WE SEPARATE

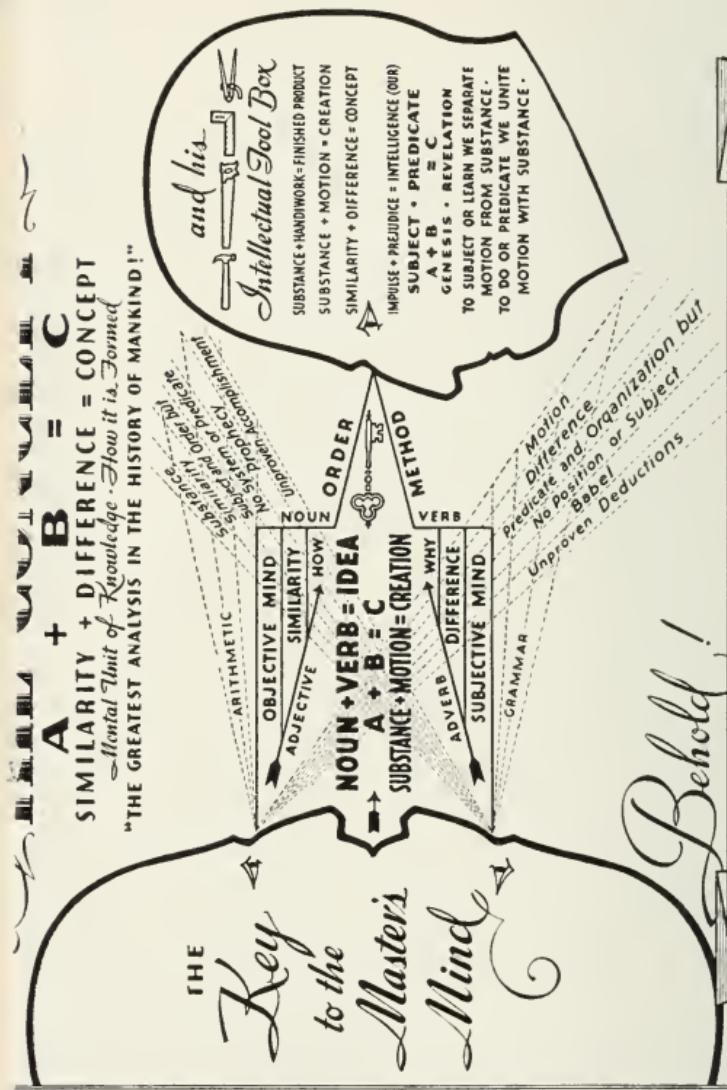
MOTION FROM SUBSTANCE.

TO DO OR PREDICATE WE UNITE

MOTION WITH SUBSTANCE.

USAGE OF NATURE AND THE
WHICH ALL OUR INTELLIGENCE
REDICATED

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THE MENTAL CONCEPT, THIRD DIMENSION TO INTELLIGENCE

The concept is always formed in this manner. Either objectively through the senses or subjectively through memory two associates or objects are mirrored upon the mind and there is a vibration of recognition. The mind in comparing their similarity detects a difference and this difference of relation is then stored in the mind as a concept.

The objective mind belongs to the subject, or noun, is arithmetical in scope and functions as an adjective making notation of the fact, position or order. It is always looking for sameness or similarities and asks the question, how?

The subjective mind belongs to the verb, is grammatical in scope, and functions as an adverb, working out the manner or method. It is always looking for motion, change, or difference and asks the question, why?

When you perceive the how and why and the objective and subjective minds are associated together by a harmonious vibration, your problem is solved and your answer is the concept—the arithmetic of substance and the grammar of motion—the two associates that lead to intelligence.

The fundamental principle of the concept is the fundamental principle of all creation and gives us the universal formula, $A + B = C$, the grammar or language of nature. The concept or first effect is our beginning. The causes prior thereto are readily discerned, but yet to be explained.

CONCEPT CONTINUED

$$\begin{array}{rcl} A & + & B \\ \text{Similarity} & + & \text{Difference} \end{array} = C$$

Concept

Concept is the unit measure of intelligence. When we learn something we are said to form a concept and the sum of our concepts is the amount of our knowledge. If we wish to grow in intelligence we must learn to form concepts. Your mind is a part of you and works mechanically and with tools just the same as your hands, and it is essential that you learn to use your mind mechanically, the same as your hands. Your mind is in two parts—known as the objective and subjective mind.

The objective mind is always looking for similarities and asks the question, how? The subjective mind is always looking for differences and asks the question, why? When you understand the how and the why, the problem is solved and your answer is the concept.

The mental concept is always formed in this manner. Either objectively through the senses or subjectively through memory two associates or objects are mirrored upon the mind (first step, the two associates); the mind in comparing their likeness detects a difference; (second step, the comparison, similarity and difference); there is a flash of recognition; (third step, the vibration within you which always accompanies the advent of new knowledge or a concept).

A concept is a problem solved and the solution of a problem is always a concept. All jokes are concepts and in solving them the mind works so slowly that we can isolate and follow each mechanical movement, so we will illustrate the concept by explaining a joke.

FIRST EXAMPLE

“We see a fat man running down the street after his hat.”

We laugh; it is a joke. It is a problem solved. It is a concept. Let us analyze.

The man and the hat are the two associates, (first step).

Running down the street is the similarity, (part of second step).

One having legs, the other none, is the difference, (balance of second step); then comes the vibration, (third step which ushers in the concept).

The concept is “Some things can run without legs.”

SECOND EXAMPLE

“A stranger in making change hands you several coins which you accept.”

Let us analyze. You compare the coins as being similar to your memory of real money and of the proper value; you make coins and money the two associates. Later, in comparing the coins, you detect one of the coins to be a counterfeit. That

makes the difference. The vibration of recognition becomes a very perceptible shock, and you get the concept, "All coins are not money."

THIRD EXAMPLE

All things are made from the three primordial elements. A concept is a thing and contains elements susceptible of materialization, personification, and mentalization. We will now select a concept from Lincoln's Momentum for further analysis and embellishments, and if you will follow closely and visualize you doubtless will be able to perceive the materialization, personification and mentalization of a concept, the actual materials, the actual people and the actual thoughts, a rare vividness of portrayal seldom found in literature.

THE CONCEPT MOMENTUM

"Under a great beam is fastened a pulley through which passes a small rope, the ends of which rest upon the ground. Attached to one end of this rope is a leaden weight (materials for the concept), around which are grouped in a circle the disciples, seemingly in the deepest abstraction." (Persons for the concept.)

Plato—"Why such noble looking and devout men passing their time in idleness?" (Looking for similarities.)

Socrates—"They contemplate upon momentum." (Showing difference.)

Plato—"Why this leaden weight, this rope, and that pulley attached to yonder beam?" (Materialization.)

Socrates—"They are instruments to induce momentum to leave its intangible abode in the universe and come and perform in the presence of the disciples." (Personification.)

Plato—"But, show me this impossibility." (Comprehends similarity but doubts the difference.)

Socrates—"Certainly. Just step within the circle, pull lightly upon the rope. See! The weight ascends and I place it gently upon your head."

Plato—"I feel the weight of the leaden object upon my head." (The similarity mentalized.)

Socrates—"Just so. Now pull some more upon the rope. The weight has traveled to the beam, so you may now release your hold upon the rope." (The weight descends upon poor Plato's head.) (The difference personified.)

Socrates—"You again feel the same object upon your head."

Plato—"But, there was a decided difference the last time." (The vibration mentalizing the difference.)

Socrates—"Now, take a seat among the disciples and consider the nature of momentum." (The concept momentum perceived or mentalized as a tangible thing.)

Abraham Lincoln was a master of jokes. Jokes are concepts. Concepts are intelligence. Therefore Abraham Lincoln was a master of intelligence. The fundamental principle necessary to understand a joke is the fundamental principle necessary to solve problems, so our aptitude to understand a joke predicates our likelihood to become learned.

SUBJECT AND PREDICATE

A + B = C
Noun + Verb = Object, State or Being
(Creation)

In nature's language the noun and the verb are the fundamental parts of speech and reveal the associates, cause and subject. The adjective and adverb are the major relations and reveal the effect or predicate. The preposition, conjunction, pronoun and interjection are minor relations.

Nature is our subject and we are its predicate. In English grammar the verb belongs to the predicate and problems are often propounded depending upon the predicate to supply the verb or action necessary to complete the solution. Many such problems are impossible of solution. In nature's grammar the subject always supplies the verb or action necessary to insure solution and completion of the predicate. Nature's problems are always solvable, though we may be slow in solving them. When our minds predicate nature, we work with nature and our power is infinite. Our power to make nature predicate our mind is finite and limited by our freedom of movement. Christ nor none of his followers ever said to the mountain, "Be ye removed" and were predicated by nature. Mohammed and all of his followers could say to

the mountain, "I will go to you" and predicate it themselves.

In history many religious cults (falsely claiming Divine inspiration or power, false prophets), psychologists and metaphysicians have proclaimed the power of mind over matter, but none of them have ever predicated their subject. My mind can direct the motion of my body to motivate the matter of my body to the extent of my freedom of motion only, and my freedom of motion conversely limits the power of my mind over matter or to predicate anything. With my freedom of movement I can move things outside my body such as lifting weights or intellectually persuading other minds and their subject bodies to cooperate with my mind. In other words my freedom of movement is the only thing subject to my mind and the only thing it can predicate. Your freedom of movement may or may not be subject to my mind, as your own freedom of movement may elect. Therefore mind can only move that which has intelligence and freedom of movement. Our power to communicate our intelligence to anything outside the animal kingdom has never been established.

The subject and predicate of grammar, the cause and effect of arithmetic, the associates and major relation of the formula, are but various ways of reasoning or solving the problems of nature, all having the same fundamental foundations actual or understood. In the higher planes of existence, where there is life in the animal and vegetable kingdoms come powers of reproduction, generation

or power to predicate themselves; the predicate of one generation becoming the subject of the next, and in a sense attaining eternal life.

This phenomenon of nature often brings confusion to the human mind and many have lost their sense of reasoning as to which is subject and which is predicate. They—(This predicates my definition of intelligence as being system and order, for these people recognize the system of reproduction, but fail to note the order of generation. They are on the right road but do not know which direction to go.)—do not know whether the hen or the egg was first, and predicate all others as being of like mind. With clear thinking it is plain that the hen can lay an egg to make another hen, but she cannot lay an egg, nor can any other hen lay an egg to make herself, therefore she must be prior, subject and before the egg which is her predicate. Likewise our today is the predicate of yesterday and the subject of tomorrow. What predicates us today becomes others' subject tomorrow.

As we reverence the law of today, we worship the malice and hatred of yesterday which inspired that law to be enacted. The penitentiaries we build today will be predicated by imprisoning our children tomorrow. Under the law of mind over matter every vow becomes a self-sacrifice, and every law a prison bar. You cannot preach the prince of peace while glorifying the unknown soldier. The one does not predicate the other. We must learn to play the game of subject and predicate honestly for when we cheat we cheat only ourselves.

Nature's laws are based upon the formula and the subject contains and governs the verb or the enforcement act which insures it will be predicated without the assistance of enforcement officers. When man learns to enact such a law, I will bow my head in reverence, but until he does, permit me to remain a pantheist.

Our laws predicate our state of mind and our predicates have gotten too fast and run ahead of their subject. The increase of motion (verbs) in the past few decades has been faster than mental digestion. Our predicates no longer contain sufficient intelligence to reveal their subject and we wonder what they are all about. We are sick and spewing our predicates over everything, leaving the taint of our mental inefficiency. Our verb has gotten away from our subject, and intelligence has deserted our predicate. We must detach the verb (our freedom of motion) from the predicate and bring it back to the subject, then intelligence will enlighten our predicate, for under the grammar of nature the subject must contain the verb or enforcement act that insures predication, and the predicate must possess the intelligence that reveals its subject. This is the inexorable law of knowledge. When we learn to apply it, we will all be able to pull out of the muck and enter the most glorious epoch in the history of civilization; an epoch in which there will be no interference with each other's freedom of movement, and each will be expected to predicate his own subject.

Am I my brother's keeper? Can I predicate his

subject? Only by using my intelligence, teaching him until his mind becomes the same as my own, then when I predicate my mind will I also predicate his. Motion, force (punishment), energy predicates substance or matter. Only intelligence can predicate mind, and the moment we apply force we arouse prejudice, which renders predication impossible until prejudice is eliminated. Force subjugates the body and destroys the mind. Intelligence subjects the mind to direct the body.

Analyze yourself! Are you subjecting or predicing? If you are subjecting, who or what will do the predicing? If you are predicing, who or what is your subject? A grammatical understanding of these questions will enable you to answer them with mathematical precision. To understand how to solve a problem you first must learn how to propound it. If wrongfully propounded it cannot be solved.

My logic of the universal formula is not so much a study in solution as it is a study in propounding, and I have not been able to solve the problems of the ages so much as I have been able to point out the errors of propounding the subject and showing why it cannot be predicated.

EDUCATION

$$A + B = C$$

Impulse + Prejudice = Intelligence (our?)

There are but three keys to the human mind. You can appeal to one's impulses, to his prejudices, and to his intelligence, but in no other way.

Impulse and prejudice represent personality, and intelligence quality. Impulses come as a heritage from nature to advance one's plane of existence. Prejudices are matters of environment, or reactions of our own free will. Intelligence is an understanding of order and system.

The great mistake of education and all past civilization has been its failure to eliminate prejudice (our unfavorable reactions) as a key to the human mind. It negatives results, and sets mankind against itself. Our problem is to love our neighbor as ourself and prejudice will never allow us to solve it. Prejudice is the key that sends us to school to learn the axioms, maxims and precepts for our guidance, then instructs the Supreme Court how to punish us for practicing them. It is a minor relation that always brings a sophism, and never a truism. It turns heaven into hell and makes us love our neighbor as ourselves, by deceiving us as we deceive others.

Socrates is said to have been the world's pro-

foundest thinker. His rivals sought to trap him by propounding the seemingly unanswerable question, "Is it right to deceive?" Socrates answered, "Is it not right to deceive the enemy?" This was a direct appeal to both their impulse and prejudice, and they interpreted his answer as "yes" and upon this answer and interpretation rests much of his title to fame. It has been handed down as a heritage from the Greek Academy and accepted academically without refutation by all the schools of learning, religious and profane, until this day. They were all wrong. Our educational and legal structure is wrong. Our minds are deceived—it is impossible to predicate justice upon deceit. Deceit must be solved and eliminated before truth or justice can be revealed. "It is not right to deceive."

Analysis "Enemy" (any transgressor) is a minor relation. It is not abstract but less than the whole. It is a part set apart by prejudice. If it is not right to "deceive" the whole, it is not right to deceive any part, and conversely, if it is right to "deceive" any part, it is right to deceive the whole, for the whole inheres in every part and no part can be greater than the whole. If we invoke the point of position and ask, "Is it right for the enemy to deceive us?" the same impulse and prejudice controvert themselves and answer, "no." The wrong was in having an enemy and it could not be righted by deceit.

The same analysis applies to the formula solution of the three keys at the head of this chapter. You will note that I have placed "our" in paren-

thesis. "Intelligence" is an abstract idea or major relation, while "our intelligence" is a limited idea, degree, or a minor relation. We get this minor relation in this predicate because "prejudice" in the subject is analytically a minor relation or negative (we cannot be prejudiced against the whole or everything, but think we can against a part), and a minor relation, negative, or third associate, in the subject brings a minor relation or sophism in the predicate. The answer without our interpretation and analysis was a sophism being true in part or degree but misleading as a whole, for prejudice never adds to intelligence as the formula would imply.

I have known the three keys to the human mind for many years, but the formula of creation only a few weeks. I did not like the "prejudice" key and have long sought a substitute. There is no substitute. The only remedy is to lock the door and throw the key away. It is only a minor relation and must be eliminated. This is our solution:

$$\text{Impulse} + \text{Intelligence} = \text{Truth}$$

If you had three doors to your home and one of your rooms was filthy, unsanitary and filled with foul odors, you would not invite your friends to enter through the door to that room, to muss up and defile the rest of your home. You would lock or nail that door up until you could cleanse and sanitize the room.

The door of prejudice to your mind is only a minor relation but the entrance through which most

of the filth, corruption, injustice, imposition, oppression and deception has been carried into your temple of knowledge and deposited upon the altar of your happiness.

The progress of civilization, wealth, and culture has always followed the transportation routes of commerce. Movement, the medium of associations being increased, concepts multiply, and intelligence becomes conspicuous by increase. Within my lifetime, with the advent of the automobile, transportation has increased tenfold, and the mind ignoring the mechanics of progress has marked time by relying upon the old ideals of faith, prayer and hope, and has failed to keep pace with motion. We are now in a mechanical age, surrounded with a wealth of contraptions and inventions which the intellect is utterly incompetent to distribute for the common weal so we are in a terrible depression waiting for mind to catch up with motion.

After these thousands of years of slow increase, is it possible for the human mind to develop tenfold within the scope of a single life? Yes! and may, I hope, within the extended period of my life. The radio, telephone, flying machine, automobile, multipliers of motion, will soon be outdistanced by the giant of knowledge now ready to emerge from his chrysalis shell, the "Intellectual Tool Box."

Did you ever try to analyze a political speech? The next time you listen to one, just spread the three keys to the human mind before you: No. 1, Impulse; No. 2, Prejudice; No. 3, Intelligence.

Then dissect the speech and put each part in its respective compartment; see how much of that speech is directed at your impulse, "selfishness and vanity." How much more to your prejudice or hatred, "what he is going to do to the other fellow." How little he has enlightened your intelligence of "his ability to accomplish a betterment." Jollying you and knocking the other fellow has always been the subject of political diplomacy, and as long as it predicates your vote, you will continue to groan and pay the taxes. Your problem is "what the politician is going to do for you," and he cannot solve it by telling you what he is going to do to the other fellow.

Let every voter who reads this message help me start a chain idea for educational reform by adopting my political creed and resolving *never* to support a candidate who attempts to appeal to *our prejudice* by expressing *his malice* toward our fellow men. We want constructive, not destructive men in office, and this is the way to obtain them. Prejudice always divides and never adds. When we learn to eliminate it as a key to our minds, intelligence will become our teacher and we will cease to be afraid of one another.

N. B.—Giving vent to "your own prejudice" is not "appealing to another's prejudice," so do not be surprised if you try to prove my concept and the key fails to unlock for this reason. I have detected this difficulty so frequently that I have often laughed at myself.

IMPULSE

Impulse causes the babe to put forth its hand to associate with and discover new concepts. As the hand goes forth new and unaccustomed, unintelligent sensations reach the infant mind, the babe in wonder stays its hand; superstition, fear, prejudice associates or minor relations of unknown concepts rush into the mind; the babe impulsively withdraws its hand and in self-defense throws itself into a paroxysm of motion, noise and contractions, and so continues until its strength and vitality become greatly exhausted; the mental images become dimmed, fatigue rules the body, sleep soothes the mind, the muscles relax permitting the heart pressure to force the oxygenated blood back to the remote asphyxiated cells, recuperation takes place, and the babe awakens to again listen to the voice of impulse.

PREJUDICE

When the hand passed the point of known "similarities" and "difference" was becoming perceptible, "prejudice" stopped its progress and the babe learned nothing because no new concept was formed. This has been the history of human behavior from the infant's cradle to grandfather's grave, and only when chance, accident, or prior intelligence intervened to offset and overcome the objections of "prejudice" were the necessary associations completed and the "difference" necessary to complete a concept perceived and new intelligence achieved.

Now, while I have shown that "prejudice" is a key to the human mind, the mind can be in error or uninformed as well as right and enlightened, and it is on account of its bearing upon these conditions that I wish you to be fully informed as to the office filled by prejudice in your own behavior and in the behavior of civilization as a whole.

Prejudice is non-creative and must be overcome before you can accomplish anything. If I was inclined to visualize a devil, he would be personified in the image of prejudice, and biblically speaking it is what has always stood between mankind and his plane of progression. It is the brake upon the wheels of progress and must be eliminated, because in denying our neighbor freedom of movement we automatically curtail our own.

Prejudice + Deceit = Dishonesty

LABOR

A + B = C
Material + Workshop = Finished Product

All substance is material and the supply is unlimited. The only limit to production is the intelligence to know how, and the willingness to make it. All labor consists in an intellectual effort to put (or release) motion into material in such a manner that it can be substituted to multiply our own freedom of motion. (Technocracy has

just announced that man has multiplied his power nine million times and that the erg should be the standard of value, so at this ratio Adam's gold dollar would have weighed 33,165 lbs. avoirdupois. Rather inconvenient money.)

A picks up a piece of material, takes it into his workshop, sits down and begins to ponder what he will make of it. What will he make? Unless by accident, something of very little value. Most likely waste both the material and his labor.

B goes into his workshop, decides to make something, then selects the material. What will he make? Just a little better than A. He has put some intelligence into his workshop and will select material that can be fabricated with his tools, so it is likely that he will not waste his material and may make something of value.

C sits down, draws up a blueprint, selects his material, takes it into his workshop and makes what heconcepted. He has put some intelligence into both the workshop and the material so is not likely to waste either his material or his labor, and unless by accident, the product will have economic value by being worth more than the labor and material consumed.

Is the laborer worthy his hire? There is no compensation for labor. It is all in what you make. His problem is not to labor, but to make! It is impossible to make without laboring. To labor without making is an abortion of intelligence—a predicate without a subject. It may confuse the mind but will not solve the problem. The

laborer who wastes material is a nuisance. The laborer who fails to make something desirable is an economic loss. Only the laborer whose product will show a profit over his labor and cost of material is worthy of his hire.

The labor performed by A and B is constructive and limited by their own individual association, while the labor performed by C is creative, and the known associations can be duplicated *ad infinitum* in mass production by preserving the intelligence and substituting the association of other laborers for that of C. The service of A and B dies with him while that of C lives after him. A had neither subject nor predicate. B had predicate only. C had both subject and predicate.

Until production becomes wastefulness there is no wrong. The wrong is in selfish restraint upon distribution. You often hear the sophism of over-production when thousands are suffering for the lack of and have not the wherewith to obtain it. The necessities of mankind are food, clothing, and shelter, and his labor has always been sufficient to provide for his needs and a surplus against the hazards of nature. It is the intellectual and statutory (legal?) perversion of this surplus against the hazards of nature that brings strife between employer and employee, those having it in charge seeking to enforce an unnatural hazard of nature, and thus compel the others to purchase at exorbitant or unfair prices. While there is no compensation for labor, the laborer is entitled to the fruits of his labor and the protection of the surplus

thereof against the hazards of nature, the perversion of ownership, or its wastefulness in monuments of glory.

Every child must have its mother and father. According to our concept the mother will be recognized by her similarity and the father by his difference. The child also had a grandmother and grandfather to whom it is a minor relation. There is nothing new. Evolution is an addition of minor relations to the simple to form the complex. Education or intelligence is the elimination of minor relations from the complex to obtain the simple.

Visualization + Materialization = Supply

The laws of creation or sequence of minor relations is based upon the fusion of associations, so when A and B associated with the material and the workshop, some of their essence—some intelligence, some life and some of their substance remained with the material and the workshop. As long as they owned the material and the workshop everything was lovely, but as soon as the source of material and workshop passed under other proprietorship there arose the question of minor relations between capital and labor. The laborer claimed those essences were his children and that he had a right to continue to share in their production. The capitalist accused the laborer of abandoning his children, and that he as foster father had saved them, and was the only one entitled to their productiveness. Which was right? How are they going to solve it? Not by strikes,

lockouts, peaceful picketing or military protection. THEY are not going to solve it, but YOU are! Through their wrangling and inconveniences you will be denied the right and privileges of civilization, YOUR freedom of movement will be imposed upon until in self defence your intelligence will devise a law eliminating their minor relations. Impossible! How? Simple! You are going to do it the Pantheistic way; the only way you have ever learned to do things. By putting two together you will make another. By associating their two minor relations you will perceive a major relation —civilization's right to protect itself and regulate its parts.

The problem between capital and labor is easily predicated if we use the formula and apply the three keys to the human mind. As long as they act upon *impulse* there will be perplexity, dissatisfaction and little accomplishment. If they add *prejudice* it will bring confusion, sabotage and rioting. As soon as their mutual suffering prompts them to abandon their foolish laws enacted by *impulse* and *prejudice* and try *intelligence*, labor will be performed in an *orderly* manner and capital will *systematically* adjust itself to the fair and natural law of compensation.

All regulations which limit the quality, or negative the output of labor are not solutions, but crimes against intelligence. The error is not in (the subject) over production, but in (the predicate) under distribution. Dishonesty thrives where ignorance commands, and they who seek to retard

the hand of progress are outwitted by corruption which contrives for selfish gain when denied the right of intelligent procedure. Wasting time trying to regulate a predicate is like amputating a snake's tail to destroy its venom. To accomplish, you elucidate the subject, not eliminate the predicate.

Memory is like a dog's nose: it works by associations or a trail of minor relations. It is winter and snow covers the ground. We become separated and I wish to find you. I recall where we last associated together and return there. I look around until I discover your footprints in the snow. These footprints represent your associations and are your minor relations. I follow these footprints until I overtake and thereby bring you back to mind. While less tangible the trail of minor relations followed by the dog's nose are just as real, and while we speak of them as scent or essence they are material realities. When we wish to recall an incident to our memory we think of or examine different objects until one comes to our mind which we recognize as an associate or minor relation, then we follow the trail of minor relations through its associations until we come to or recall the object desired just as we trailed through the snow to you or the dog noses out his quarry.

HEALTH

$$\begin{array}{ccc} \text{A} & + & \text{B} \\ \text{Nourishment} & + & \text{Freedom of Movement} \end{array} = \text{C} = \text{Health}$$

Substance and motion are the elements in your body that predicate your feelings or health. When your feelings are distressed there is a lack of harmony between the substantive and motive part of your body and your mind or you feel pain or out of sorts. Your organization embraces three planes of existence, material, vital and mental, so we have three schools of health practitioners. The first school seeks to restore a chemical or substantive balance and prescribes materials or medicines. The second school seeks to restore your freedom of movement and gives you motion or exercise. The third school deals in intangibles, throws the burden on intelligence or what is called the universal mind, gives you advice and tells you it is all in your mind, to think yourself well and you will be well. All three are on the right road but getting nowhere, because each is wasting his time building up ethics to prejudice the other two. What you want is something that will harmonize substance and motion and make you feel good in terms of your composite organization.

When a person asks, "How are you?" your answer unconsciously is predicated upon your free-

dom of movement. The pangs of hunger are so easily satisfied that it is rarely a problem in modern civilization, and most people would rather go hungry than subsist upon an objectionable quality of food, so the actual necessity of nourishment is seldom sufficient to offset one's feelings or freedom of movement. The dissipated beggar now asks for money to buy a cup of coffee—nerve food.

Our problem is not to obtain nourishment, but what nourishment is best for our health.

Nourishment represents the material part of our body while freedom of movement comes from the motion or life principle. In the earlier stages of our development it is said that we went around on four feet instead of standing upright. When we examine an animal we usually find two parts of the anatomy particularly protected against external dangers or any pressure that might interfere with freedom of movement.

First, the nucleus or solar plexus, which I designate as our negative pole, is beneath just back of the front shoulders. How can a horse, dog, or a hog conveniently get in such a position as to cause much pressure upon the solar plexus? Today with our labor saving devices, and the chair, the most injurious of all convenience inventions, you can scarcely find an intellectual without stooped shoulders and a weakening of those muscles which hold the chest forward and up, his solar plexus compressed, his freedom of movement obstructed, placing all his nutritional organs under unnecessary strain and interference.

Second, the brain, designated as positive pole and governing the motive activities of our organization is encased in a bony or box compartment in such manner as to be best protected from all pressure or material interferences. A skull fracture or pressure on the brain being a most serious condition and often resulting in death.

Being a combination of substance and motion our health is directly dependent upon what we eat and how we exercise.

Diet	+	Exercise	=	Freedom of Movement
Fire	+	Water	=	Solubles
Alkali	+	Acid	=	Chemics
Solubles	+	Chemics	=	Nourishment

Unless it is soluble, it cannot become a food, and unless it is chemical it cannot form a new combination. These constitute the attributes of health and no matter which school or practitioner you consult, his prescription will be an attempt to doctor these associates so as to obtain a balanced relation.

In order to maintain freedom of movement and avoid pressure upon the nerves, we must be constantly alert to overcome mentalization's tendency toward constipation. The dynamic forces of digestion are not sufficient to rid the body of the ash therefrom, so it is absolutely essential that we use our freedom of movement to assist nature. Our mental danger is prejudice. Our physical danger is a lack of proper elimination. These are our minor relations and must be eliminated if we hope to live long and enjoy good health. We can assist nature

in this elimination by not eating too much and thereby lessening her burden. Our body is fed through the blood and all the repair and decay is carried on through the circulation. Unless what we eat makes blood, it does not become a food and does not become a part of our body any more than the filth which might cling to our skin, but is always an irritant that must be eliminated in order to avoid infection and disease.

There are many ways of destroying or injuring the health through wrong or poisonous foods, over-eating, dissipation, etc., but the subject or cause of these is so apparent as to need no attention from a treatise of this kind.

All our feelings come through our nervous system, and its spider-web formation acts as the strings upon musical instruments. Each nerve has its length and thickness, which with its tension determines the message it transmits to the brain. When you touch or press a string on a musical instrument, you alter its natural period of vibration and make it different. A sensory nerve carries a message from substance to the mind and the mind is in two parts, objective and subjective. Ordinarily the nerve carries its message from external substance to the objective mind and receives sympathetic approval. When any foreign substance touches or presses on a nerve, it interferes with its freedom of movement, changes its period of vibration, and we get a message of difference from internal substance to the subjective mind. This forms a new concept and we put forth our conscious efforts to expel the

foreigner, so as to restore harmonious vibration between the nerve and objective mind.

Our biology and analysis of the concept point to the human body as composed of two associates, which if we designate as proprietor and secretary, will throw a very clear light on how to conserve and build up vital energy, the surest and best known way to insure good health, long life, and mental precision.

The solar plexus, objective mind, and sympathetic nervous system act as secretary; and the brain, subjective mind, and central nervous system act as proprietor. When anything new or different is presented it must receive the personal attention of the proprietor. After he has passed upon it he turns the detail work over to his secretary so he can conserve his own time, and sleep and rest up while the secretary executes his instructions. The function of digestion and assimilation has been passed upon long ago and turned over to the objective mind for the solar plexus to execute. Only in case of new foods, colic, etc., would there be a variation of similarities and a difference arise, in which event the subjective mind would be notified. The subjective mind wakes up the proprietor and the proprietor calls upon the brain (central nervous system) which controls freedom of movement and executes or predicates the proprietor's commands. All reflex and sympathetic actions in the human body are secretarial in nature and are performed unconsciously or semi-consciously. All our

direct actions come from the subjective mind, are proprietary and performed consciously.

This analysis also reveals the answer of why we sleep. When the proprietor works, he uses up vital energy faster than he can accumulate it. When the secretaries do the work for him his accumulation of energy may be greater than the drain upon it. Sleep represents the conservation of vital energy; wakefulness the drain upon it. The sympathetic actions of the body are so vastly more numerous than the direct, that few people realize the dangerous consumption of nervous energy the subjective mind consumes when, it, the proprietor, has to do his own work.

Activity of the objective mind is relaxing and recuperative because carried on by the sympathetic nervous system in connection with the solar plexus and all the digestive and assimilative organs, it seems to act as hostess, ever ready to invite new acquaintances, makes us sociable, agreeable, gives us a smile of gladness, a voice of forgiveness and often the willingness to borrow a dollar.

Activity of the subjective mind is contracting and very fatiguing because carried on by the central nervous system which draws its supply of nervous energy from the sympathetic, it makes you conscious of your vibrations and compels the entire body to salute and stand at the point of attention. Like a good soldier it is always ready to defend but never supports. Its excessive activity soon robs the sympathetic nervous system of its reserve of energy, impairs the digestive capacity and increases

the residue for elimination, constipates the body and throws the mental wheels out of gear. The doctor calls it nervous prostration. Keep on thinking and you soon get apoplexy or paralysis. If you wish to live as a thinker, insure your health by training your body to support your mind, and stop your mind from robbing your body.

Learn the relation between substance and mind and connect your vibrations to harmonize. When the bowels lose their energy to eliminate, the mind will cease to elucidate. If you find yourself becoming forgetful, check the cause. The fountain of youth may be found where you least expected it.

Activity of the subjective mind robs the body of warmth, takes the magnetism out of the human hand, withdraws within itself, loves everyone in general and no one in particular. Usually has the dollar to lend, but seldom lets it go.

THE INTELLECTUAL TOOL BOX

$$\begin{aligned} A + B &= C \\ \text{Material} + \text{Form} &= \text{Cosmos} \end{aligned}$$

All things that are made are made mechanically by putting two together to make another. All things that are made have form and body. Form comes from the intellectual part and body from the material. To make all kinds of forms only two tools are necessary—the square and the compass. To fashion all sorts of bodies only the hammer (put-

ting on tool) and saw (taking off tool) are needed. Upon these four tools rests the fundamental principles of mechanics and all the tools of modern civilization are but various interpretations of their primordial elements. With them you can build anything the mind can conceive from a three legged stool to a temple. If deprived of the knowledge and use of any one of these mechanical tools, what could you build? How helpless would you be?

There are four intellectual tools that are just as fundamental and necessary to the builder of knowledge as are the square, the compass, the saw and the hammer to the mechanic. Have you the faintest idea what any of the intellectual tools are? Do you know how to use them? Upon what is your intelligence predicated? Temples of worship are not so spiritual but that they have to be built by human hands. The intellect is never so complete but that it can be improved by a new concept, and to be able to form a concept you must have a mechanical brain.

The four intellectual tools, the fundamental principles upon which all human knowledge is founded are the Formula of Creation, the Three Primordial Elements, the Concept, and the Three Keys to the Human Mind. Under this scope must come the word of truth, else it remains to be proven and no one as yet has advanced the principles upon which such proof can be proclaimed or refuted. The Formula instructs us how things are made; the Primordial Elements what they are made of; the Concept what we know, and the Three Keys to the

Human Mind, how we apply it. What more is there to learning? What other tools could you use? Then, why not use these from now on?

The Formula of Creation

$$A + B = C$$

Substance + Handiwork = Finished Product

This is the formula by which all things are made that are made, and by the application of which all things that are known will be known. A is the substance, B the handiwork, and C the finished product. By putting two together you always make another, so you see, the whole inheres in every part and no part can be greater than the whole.

The Three Primordial Elements

$$A + B = C$$

Substance + Motion = Creation or Intelligence

There are three primordial elements in the Universe; Substance, Motion, and Intelligence. These three primordial elements compose the Universe and all created things therein contain some part of each of these primordial elements, the preponderance of its primordial element determining its plane of existence, material, vital or intellectual. Substance and Motion are the associates and Intelligence the relation.

The Concept

$$A + B = C$$

Similarity + Difference = Concept

The Concept is the unit measure of intelligence.

It is always formed in this manner. Either objectively through the senses or subjectively through memory two associates or objects are mirrored upon the mind, there is a vibration of recognition, the mind in comparing their Similarity, detects a Difference, and this difference of relation is then stored in the mind as a concept.

The Three Keys to the Human Mind

$$A + B = C$$

Impulse + Prejudice = Intelligence (Degree)

There are but three keys to the human mind. You can appeal to one's impulse, to his prejudice or to his intelligence. Impulse and Prejudice represent one's personality and Intelligence his quality.

My Dear Readers:

This concludes the Big Show—our subject or natural philosophy. We now pass you into the Intellectual Side Show—our predicate or application; a gorgeous collection of freaks of knowledge and intellectual monstrosities. These are evolutionary and for intellectuals only. To the unthinking they might appear revolutionary, and to safeguard our freedom of movement in this abridged edition we show only the pictures, with the exception of the Monkey's Looking Glass. If you wish to go further and deeper in seeking Freedom from Intellectual Slavery, the text to the other pictures will be found in the unabridged edition, Grammar of Nature or Key to the Master's Mind, 143 pages, handsomely and durably bound, price \$2.00. A masterpiece from a master mind, C. W. Kent—the Aristotle of modern times.



The Cruelty of Human Laws



The Devil's Funeral

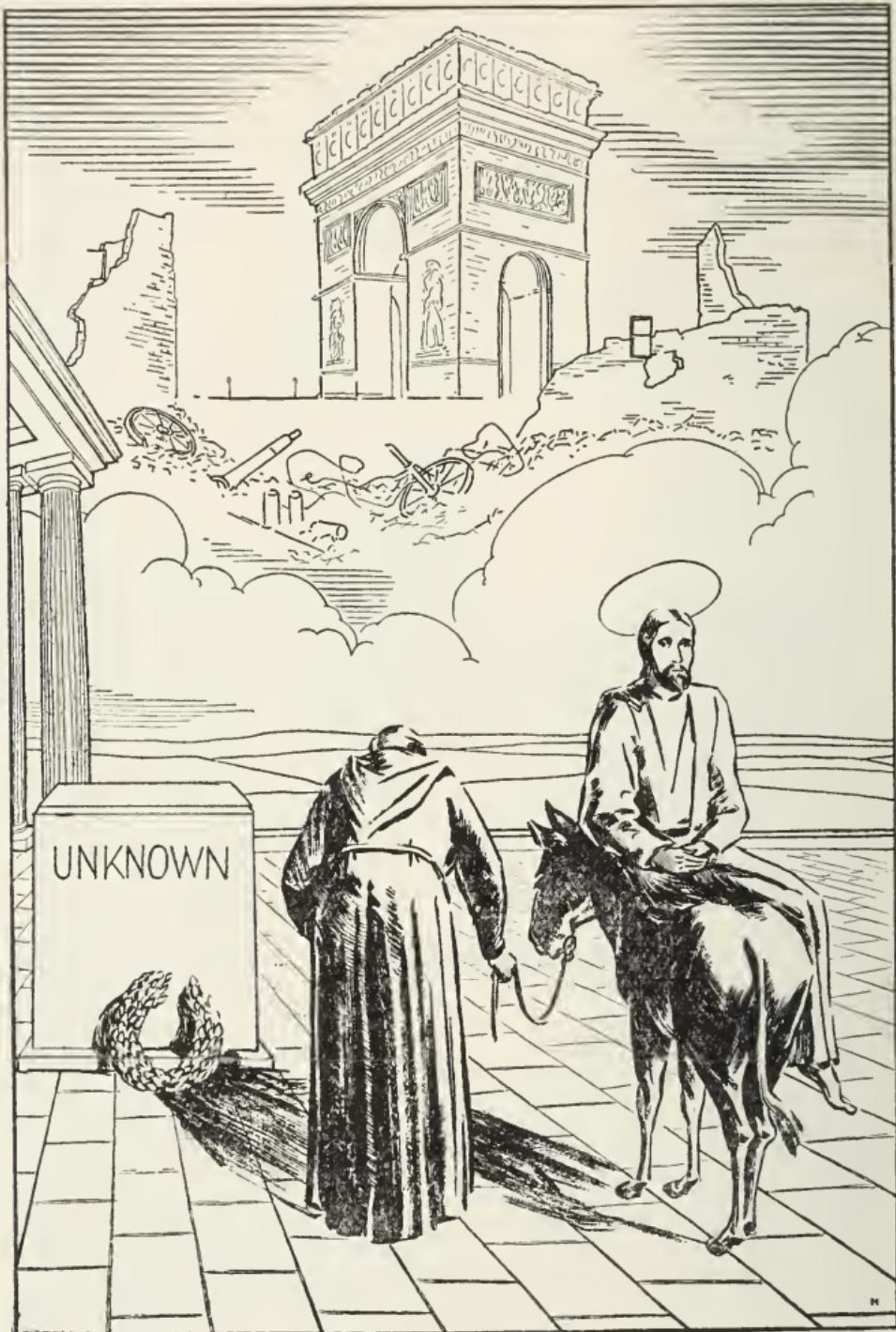




The Tree of Knowledge



The Hunchback De Notre Dame

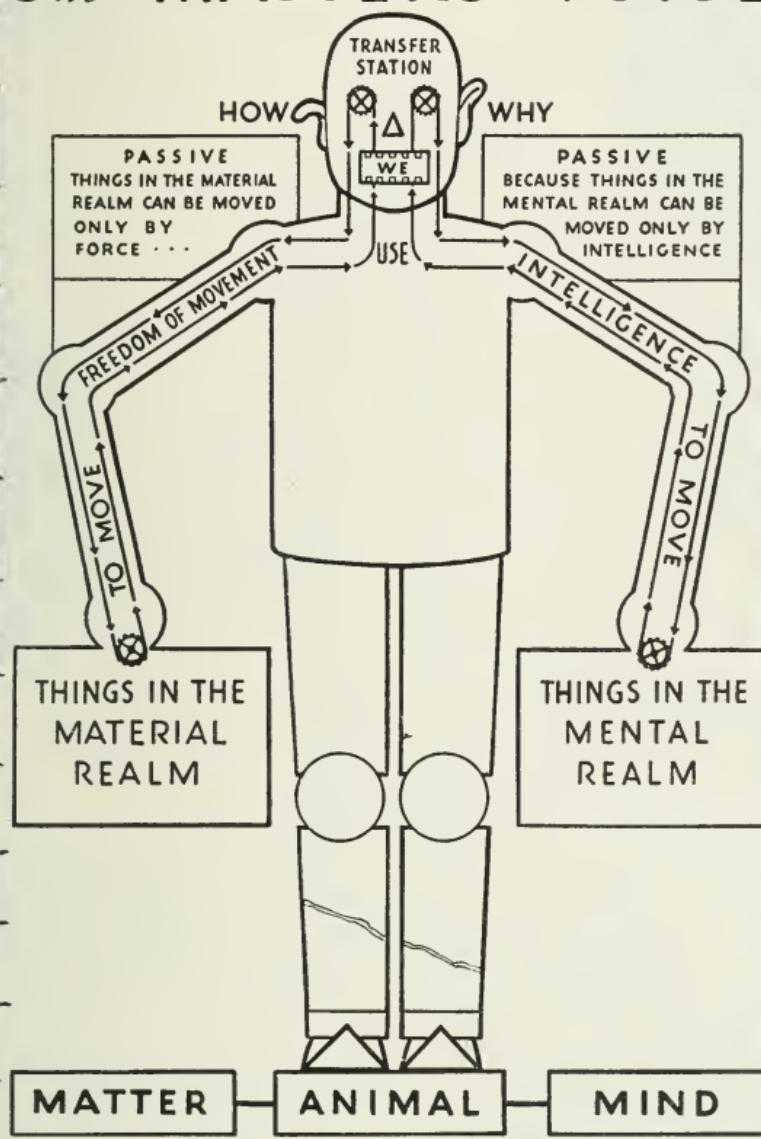


The Price of Peace





The MASTER'S VOICE





Politics Enlightening the World

THE MONKEY'S LOOKING GLASS

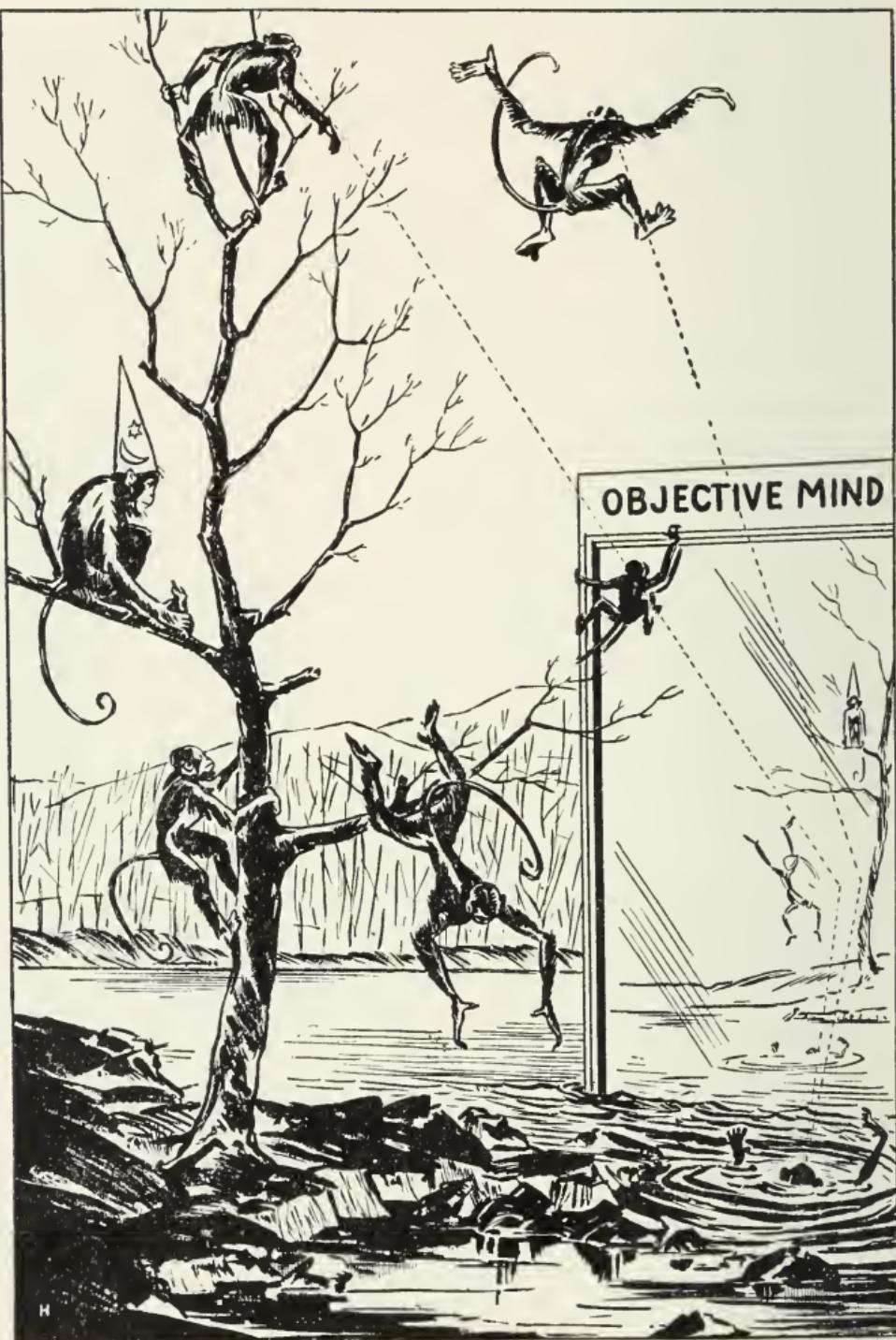
Ladies and Gentlemen:

We now call your attention to the platform on the right, the missing concept or the monkey's looking glass, the most instructive of all our exhibits.

As we look into the looking glass we see with our objective mind, the same as the monkeys. It reveals the subject, noun, similarity, order, position and how of things that are reflected, but there is a missing link and it is up to us to study out the predicate, verb, difference, method, movement and why of things that it does not reflect.

Let us lay our subjective minds aside and try to think as monkeys think. See the monkey on the frame! Did he growl and show his prejudice when first he saw himself in the glass? Is he smiling now at the image of his creator as he tries to kiss himself in the glass? How about the monkey in the top of the tree? Does he look into the glass and see the torments of hell down below? How about the monkey that jumped up and off the tree? Will his faith carry him to heaven, or down to the place of destruction? How about the monkey diving down? Will he meet himself coming back, and then, keep on going the other way?

How about the prophet sitting in the tree who sees himself as he watches all the rest? Is he looking in the glass or gazing in the crystal? How many thousand years until he finds the missing concept and answers to the question, why? When



The Monkey's Looking Glass



he finds the missing concept and understands the reason why, the same as you and I, will he give up his monkey ways, or will he use his subjective mind to subjugate his kind? Will he be his brother's keeper, or content to be his teacher? Will he organize his friends to overpower his neighbors? Will he enshrine in monuments of glory those who perished in obedience to his wisdom?

Now that we have looked into the monkey's looking glass and viewed with delight our own objective mind, suppose we return the courtesy and invite the monkeys to come into our nursery and see the human looking glass that shows our subjective mind. Our birthright is freedom of movement and intelligence. If there was only one way that we could go, we would have no freedom of movement and there would be nothing for our intelligence to direct, making our birthright of no avail. The concept is the human looking glass. It shows our subjective mind and reveals the predicate, verb, difference, method, movement and why of things that we should do. It is Mother Nature's nursing bottle from which she feeds the infant mind when it begins to cry for food. Mother Nature will not abuse her children by destroying their freedom of movement and so pretends she lost her switch while they were out at play, and that is the reason why she does not make them mind; but when she rings the dinner bell there is no confusion for obediently they all form in line, and that is what makes the monkeys laugh.



The Fatality of Dogma

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